

BEQUEST OF

HENRY F. SMITH, D. D.

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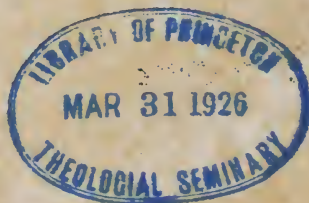
From its foundation, he was an honored and efficient
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PREFACE.

THE year which has just closed upon us, is distinguished for the blessings it has brought to our churches and benevolent institutions. GOD has regarded the cry of his people, and largely answered them. It was but lately that the records of our Associations showed the state of religion among them to be low—some churches were wasting, others with no increase, and many without either pastors or houses of worship. It has been our privilege to record to the praise of divine grace the happy and surprising changes they have experienced. Revivals of religion have been numerous and extensive; the accessions to Zion have called forth the language of exultation and gratitude from tongues never before hallowed to the honour of God. New places of devotion have been erected—new churches have been formed—new pastors inducted into the sacred office. Not unto us, O Lord, but unto *thy* name, be the glory.

Our Missions have also received encouragement. Among the Indians of the South and West, evangelical labours have been increased, and some fruits thereof gathered, while measures have been adopted to secure, through the influence of Government, a permanent *home* for the pupils of our schools. In India, the obstructions which have so long embarrassed the exertions of the Missionaries are removed, and their self-denying toils resumed with every prospect of success. Even in Africa, a field of uncommon claims and extent, but for which we have hitherto been able to do so little, the harvest is springing up. New schools have been established by the untiring Mr. Carey, and are well attended.

Our Colleges and Theological Institutions are under the instruction of men who have deeply at heart the best interests of the churches and of the rising generation. In them our sons and the sons of Zion may experience every advantage which their purpose or usefulness in life renders necessary.

With these tokens for good in view, should we not feel ourselves urged to returns of corresponding duty and grati-

tude? Should not the numerous converts of the past year adopt with older christians the inquiry, "Lord, what wilt thou have us to do?" How happy for them that they have been brought into the kingdom of Christ at a time like the present, when such openings for usefulness present, and when no service done for the honour of the Saviour is lost.

We have spoken of the achievements of infinite Benevolence within the last year; but how little has been realized, compared with what is required! How narrow the conquests of grace when contrasted with the thousands who are unsubdued by it! How inadequate the ministry to the vast and increasing demands for the word! How limited the resources of our missionaries, straitened and restricted by want of funds! We have only begun to enter the fields and survey the wastes. All the energies and all the means of the church should be brought to bear upon her widening interests. We have long thought that in reference to all the objects named, there was in us too little heart, and far too little of the spirit of irrepressible supplication. We still think so. What can be done for either without the blessing of God? And with that, what may not be done for all? Let every Christian consider this, and with the offerings which he presents to God, present the living aspirations of the soul.

To other considerations which urge us to do with our might what our hands find to do, may be added the rapid march of time. It has removed, the last year, from stations of active service to their high reward, some of whom we hoped, that length of days would be theirs. We have entered upon a new year, and know not who will survive its termination. Let us see that our work is well done when it shall be said, The Master is come, and calleth for thee.

We think it unnecessary to remind the friends of this work, of the salutary influence it has so long exerted in extending a missionary spirit, and spreading knowledge among our denomination; for we know they feel the importance of its success, and will, we trust, continue to enrich it by their communications, and support it by their influence and patronage.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 1.

JANUARY, 1828.

VOL. VIII

MASSACHUSETTS BAPTIST CONVENTION.

1. THE Massachusetts Baptist Convention held its annual meeting at the Meeting-house in Agawam, West-Springfield, October 31, 1827.

2. The Delegates presented to the Recording Secretary their credentials, from which it appeared that the following persons were entitled to a seat in the Convention.

<i>Associations.</i>	<i>Delegates.</i>
<i>Warren.</i>	Rev. Cyrus Pitt Grosvenor,* Silas Hall,* and Warren Bird.
<i>Old Colony.</i>	Not represented.
<i>Boston.</i>	Rev. Daniel Sharp,* Lucius Bolles, D. D. Charles Train, Ebenezer Nelson, Gustavus F. Davis,* William Leverett,* Rufus Babcock,* and L. Farwell, Esq.
<i>Worcester.</i>	Rev. Abisha Samson, Jona. Going, and Chas. C. P. Crosby.
<i>Sturbridge.</i>	Rev. Alvin Bennett, and Josh. Eveleth.
<i>Wendall.</i>	Rev. Steph. S. Nelson.
<i>Westfield.</i>	Rev. Thomas Barrett, David Wright, and Benj. Willard.*
<i>Leyden.</i>	Not represented.
<i>Berkshire.</i>	Rev. Augustus Beach.

* The Delegates to whose names an asterisk is affixed were not present.

3. Prayer was offered by brother Samson.

4. On motion, *Voted*, That ministering brethren present be invited to a seat with the Convention, and to take part in its deliberations. The invitation was accepted by Rev. Asahel Morse, Calvin Phileo, Barnas Sears, William Bentley, Augustus Bolles, Ira Hall, Silas Root, Nicholas Branch, Amasa Clark, Thomas Rand, Isaac Child, and William Bowen.

5. The following Committees were appointed:

On the State of Religion, brethren Train, Going, S. S. Nelson, and Crosby.

On Religious Publications, brethren Samson, Barrett, and Beach.

On Foreign Missions, brethren Bolles, Bennett, Sears, and Bird.

On Ministerial Education, brethren E. Nelson, Farwell, and Eveleth.

On Correspondence, brethren Wright, Barrett, and Beach.

6. The Treasurer being absent, brother Crosby was appointed Treasurer pro tempore.

7. Brethren Farwell and Train were appointed a Committee to audit the Treasurer's account.

8. Brethren Samson, Going, and S. S. Nelson were appointed a Committee to nominate a Board of Missions for the ensuing year.

9. Brethren Going, Bolles, and S. S. Nelson were appointed a Committee to report on the manner in which the Minutes of the Convention shall be published the present year.

10. Adjourned till 2 o'clock, P.M.

11. Met according to adjournment, to attend publick worship. Brother Bolles prayed. Rev. Ebenezer Nelson, delivered the Conventional Sermon from Rom. x. 17.

12. After publick service the Convention resumed business, when the Report of the Board of Missions was read by the Recording Secretary, and accepted, subject to his revision.

13. The Report of the Treasurer was read by the Treasurer pro tempore, and accepted.

On the reading and acceptance of the preceding Reports, appropriate and animating addresses were made by brethren A. Bolles, Sears, Farwell, and Pattison, after which a collection was taken in aid of the funds.

14. Adjourned to half past 6 o'clock. Brother Train prayed.

15. Met according to adjournment to attend the usual publick conference. Brother Going prayed.

Accounts of the state of religion in the several Associations were given:—In the *Warren*, by brother Bird—in the *Old Colony*, by brother Bowen—in the *Boston*, by brother Bolles—in the *Worcester*, by brother Crosby—in the *Sturbridge*, by brother Bennett—in the *Wendall*, by brother S. S. Nelson—in the *Westfield*, by brother Wright—and in the *Berkshire* by brother Beach. These accounts were of a highly interesting nature. Prayer by brother Beach.

16. After the publick conference, the following Officers were elected for the ensuing year:

Rev. Lucius Bolles, D. D. *Pres.*

„ Abisha Samson, *Vice Pres.*

„ Daniel Sharp, *Cor. Sec.*

„ Jonathan Going, *Rec. Sec.*

Dea. Nathaniel Stowell, *Treas.*

17. In accordance with the Report of the Committee of nomination, the following persons were appointed a Board of Domestick Missions for the current year: Rev.

Abisha Samson, Elisha Andrews,

Charles Train, Abial Fisher, jr.

Jonathan Going, Thomas Barrett,

Benj. Putnam, John Walker,

C. C. P. Crosby, Addison Parker,

Dea. N. Stowell, Isaac Davis, Esq.

18. Adjourned till 10 o'clock, tomorrow morning.

Thursday, Nov. 1, 1827.

19. Met according to adjournment. Brother Bird prayed.

20. The Report of the Committee on Religious Publications was read and accepted.

21. The Committee on the State of Religion reported in part, and were desired to complete their Report, and furnish it to the Publishing Committee.

22. The Chairman of the Committee on Foreign Missions was desired to furnish a communication to the Publishing Committee.

23. The Committee on Correspondence reported, That it is desirable that a correspondence be had with similar bodies either by letter or minutes, and as far as practicable by messengers. The Report was accepted, and thereupon

Voted, That the Corresponding Secretary be requested to open correspondence by letter with each State Convention in the United States.

24. The Committee on Ministerial Education reported, and the Report was accepted.

25. The Committee on publishing the Minutes, reported, That the Minutes of the Convention be, the present year, printed in the American Baptist Magazine, and that the Board of Missions be authorized, if they judge proper, to procure any extra number of copies of said Magazine, or parts of the same for

distribution. The Report was accepted.

26. Appointed Delegates to other State Conventions: To the *Ver-
mont*, brother Crosby—the *Maine*,
brother Bowen—the *Connecticut*,
brethren Barrett and E. Nelson—
the *Rhode-Island*, brother Bird—
and the *New-Hampshire*, brother
Oren Tracy.

27. On motion of brother Going,
Resolved, That this Convention is
gratified to witness the efforts which
are making through the country for
the suppression of intemperance,
and earnestly recommend the *entire
disuse of ardent spirits*, except as
a medicine.

28. Arrangements were made for
the next annual meeting. *Voted*,
That the next annual meeting be
held at the Baptist meeting-house
in Worcester, on the last Wednes-
day in October, 1828, at 10 o'clock,
A. M. That Rev. Rufus Babcock
be appointed to preach the Conven-
tional Sermon, and that Rev. Hen-
ry Jackson be his substitute.

30. Adjourned without day, af-
ter an affectionate address and
prayer by the President.

JONA. GOING, *Rec. Sec'ry.*

REPORT ON THE STATE OF RELIGION.

The Committee on the state of
religion in the Associations con-
nected with the Massachusetts Bap-
tist Convention, having availed
themselves of every authentic
source of information within their
reach, and especially of the remarks
offered by the brethren at the pub-
lick evening conference, respect-
fully submit the following

REPORT.

Within the limits of Massachu-
setts there are seventeen Churches
connected with the Warren Assoc-
iation. These Churches, five of
which have no pastor, contain one
thousand six hundred and five com-

municants. To seven of these
Churches, no additions were made
by baptism during the past year.
The other ten received by baptism
one hundred and sixty nine.
The Churches most highly blessed,
were the New-Bedford and First in
Troy. The former received forty-
eight, and the latter eighty-one,
upon a profession of their faith in
Christ. The Church in Medfield,
and the Second in Taunton had some
additions. It appears, that increas-
ing attention is paid to Sabbath
Schools, Bible Classes, Church and
Sabbath School Libraries, but to
what extent we have not the means
of determining. Most if not all of
these Churches, are disposed to
cast their bread upon the waters,
and contribute annually more or
less toward those benevolent ob-
jects, directly calculated to advance
the prosperity of Zion, both at
home and abroad. The Warren
Association held its sixtieth Anni-
versary in September last. "The
prayer meetings in the morning
were solemn and numerously at-
tended, and the season throughout
was interesting." Special prayer
was offered, that the death of our
lamented brother Gammell, might
be sanctified to the Churches, and
especially to the ministers of that
Association. About two hundred
dollars were paid into the treasury
of the Lord for the support of mis-
sions, aged and indigent ministers,
widows and orphans of deceased
Baptist ministers, and for the edu-
cation of young brethren, called of
God to dispense the word of life.
This sum is but a small part of the
amount annually contributed by
Churches and individuals within
the limits of that Association for
the abovementioned benevolent
purposes. On account of the low
state of religion generally among
the Churches, that body has agreed
to set apart the first Monday in
January next, as a season of fasting
and prayer, that God may pour out
his Spirit upon them; and it is be-

lieved that a spirit of wrestling prayer, and of pious benevolence, is increasing among them.

The Old Colony Association held their fifth Anniversary on the first Wednesday of October last, and had a pleasant season. Their Minutes have not reached us, nor were they represented in the Convention. From the best intelligence we have received, it appears, that of the fourteen Churches composing that body, one half are destitute of a Pastor; that they have enjoyed no special revivals within the past year, and have received but a small augmentation of numbers and strength. Three Churches within their limits have not as yet connected themselves with the Association. Our Baptist friends in Brewster and Chatham, have lately built a Meeting-house for their accommodation in each of those places, and a benevolent individual is now erecting one in Middleborough, at his own expense. The Churches composing this Association, though mostly small and feeble, have six Sabbath Schools, and a number of Bible Classes; also a Foreign and Domestic Missionary Society, which raises annually about two hundred and fifty dollars, to spread the Gospel of our Lord Jesus Christ. The foregoing facts indicate a degree of spiritual health among our brethren in that quarter; and it is very desirable, that they should be remembered in our prayers, and that the Convention may soon have the power of rendering them some assistance.

The state of religion in the Boston Association has never been so flourishing as at the present time. Many of the Churches have been remarkably blest within the year past; especially the Churches in Boston, Salem, Newton, Cambridge, Woburn, Methuen, Nottingham-West, Lowell, and Roxbury. This Association held its sixteenth Anniversary on the 3d Wednesday of last September, in Charlestown,

and enjoyed a very solemn and refreshing season. All the letters from the Churches except four, communicated the joyful intelligence, that some had hopefully passed from death unto life; and two of those four are now visited with a shower of divine grace. Nine hundred and fifty-one were added by baptism to the Churches within the past year. Four Churches, three of them newly constituted, united with the Association at its last session. Almost every Church has a Sabbath School, Sabbath School Library, and Bible Class; and contributes more or less annually to promote Missions, Education, and other objects of christian benevolence. More than one thousand dollars were collected at their last Association for charitable purposes, which sum is probably about one sixth part of the whole amount annually raised within the limits of that Association to promote the cause of Christ, beside supporting the gospel ministry among themselves. The Association had become so numerous, that it was thought proper for the sake of convenience to divide; and it was accordingly recommended to the Churches situated north of Charlestown to form a new Association. This has lately been done, and they have taken the name of the Salem Baptist Association. Surely the Lord hath done great things, and blessed be his name.

All the Churches in Worcester Association, except one, are in a sound and healthy state. In some of them the word of the Lord has had free course, and been glorified; especially in Worcester, West Boylston, Templeton, and Princeton. In no Association within our knowledge, is there such a full supply of ministerial gifts. Of the seventeen Churches composing that body, only three are without Pastors. Within the past year, one hundred and twenty-nine persons were added to the Churches by

baptism. The town of Worcester has been, and still is, highly favoured. Within ten months, about one hundred and fifty have obtained a hope in the mercy of God, and seventy-four have united with the Baptist Church. In that Association there are fourteen Sabbath Schools, about seven hundred scholars, and ninety teachers, three or four Bible Classes, two of which contain about one hundred members each. Thirty of the scholars and teachers, connected with the Sabbath School and Bible Class of one Church, have made a profession of religion. The Churches take a lively interest in Missionary and Education concerns. In all of them there is one or more Societies, whose annual collections amount in the aggregate to about six hundred dollars, for benevolent purposes. Several of the Churches have taken a decided stand against intemperance, and have the high satisfaction of knowing that their labour has not been in vain in the Lord. Every friend of economy, good morals, and piety, must forever and warmly approve their decision and firmness. May every Church on earth speedily follow such a noble example, and exert their influence to stay the progress of that wide spread evil, which annually drowns thousands of souls in endless perdition.

To the fourteen Churches composing the Sturbridge Association, only nineteen persons have been added by baptism the past year, and the ways of Zion mourn, because so few come to her solemn feasts. They are highly favoured with pastors and teachers, who have gone forth to the people weeping, bearing precious seed, and we trust they will soon return, rejoicing, bringing their sheaves with them. "There are at least seven Sabbath Schools, and six or seven Libraries for Sabbath Scholars in the Churches composing this Association," one Bible Class recently begun in

JAN. 1828.

Southbridge, and they are earnestly recommending the establishment of these schools and classes in all the Churches, which have not as yet adopted these methods of religious instruction. They also at their last Anniversary, formed a Society within the bounds of their Association for missionary purposes, and other religious charities, and collected for these important objects nearly sixty dollars. These movements look encouraging, and with the blessing of God will revive the languishing cause of the divine Redeemer. The set time to favour Zion is not far distant, when her servants take pleasure in her stones, and favour the dust thereof. We are also happy to learn, that this Association have adopted recommendatory measures to abstain from the use of ardent spirits, except as a medicine. May they be blessed in all their attempts to restrain vice, as well as to promote the cause of righteousness and true holiness.

As the Minutes of the Wendall Association have not been received, we can state but little respecting its welfare, and that little from recollection only. This body is yet in its infancy, and consists of only eight Churches, three of which have no settled minister. They have enjoyed no special revivals of religion within the year past. New-Salem, Athol, and Leverett, have received some additions, and exhibit some hopeful appearances. The missionary spirit appears to be increasing among them. A Missionary Society has lately been formed, and considerable numbers have joined it. More money has been raised for missionary purposes within the last year than in any preceding year. Twenty-five dollars have been forwarded to the treasury of the State Convention. Some of the Churches have established Sabbath Schools to some good effect; others look upon them with too much indiffer-

ence. They greatly need, and no doubt will receive all the attention and aid which our Board may be able to bestow.

The Westfield Association held its sixteenth Anniversary on the first Wednesday in last September. This body has enjoyed a good degree of prosperity. Within the last eight years the number of Churches increased from eleven to twenty-one. At their last Meeting, three Churches took a dismission in order to form the Berkshire Association. Of the eighteen Churches now composing this body, seven are destitute of an under shepherd. "Most of these destitute Churches are very desirous of pastors possessing talents, knowledge, and experience; and are disposed to support them." Eighty-six persons were added to this Association the year past by baptism. None of the Churches were favoured with revivals, except Cummington and Becket. Within the limits of this Association there are six Sabbath Schools and four Libraries. They have also an Evangelical Benevolent Society, and eight female Auxiliary Societies, which are doing considerable toward swelling the stream of christian charity, and spreading the gospel of the grace of God. About one hundred and eighty dollars were raised last year for missionary purposes; and they also received a legacy of one hundred and fifty dollars, payable in nine years with interest. These Churches have likewise contributed liberally to the New York Literary and Theological Seminary. They are generally in a prosperous state, and a spirit of christian liberality is evidently increasing.

The Berkshire Association has been lately organized, and consists of ten Churches, the three Churches dismissed from the Westfield, and some of the Churches in that county, which have not been heretofore connected with any Association. We rejoice, that within the

past year the Sun of Righteousness has gilded the hills of Berkshire, poured his reviving influence especially upon Becket and Pittsfield, and awakened a number of the Churches in that section of the State, to the great and growing interests of the Redeemer's kingdom. May all our Baptist Churches on the hills and in the vallies of that healthy and fertile country, be refreshed with the streams of salvation, imbibe the spirit of expansive benevolence, and feel the importance of combining their counsels and efforts to extend the empire of Immanuel. Our best wishes attend this infant Association; and we hope at the next Convention, to receive from them still more cheering, and more particular information.

When we consider what God has done the year past for some, and the spirit of prayer, which appears to prevail in all of our Associations; when we consider the increasing disposition in our Churches to use the appointed means of extending the blessings of Christianity, the agreeable season enjoyed at the sitting of the Convention, and the more promising state of our Treasury, your Committee see great cause to thank God, and take courage. The Convention has evidently done much good already; and we hope the feelings of every Baptist Church in the Commonwealth may soon be enlisted in its favour, aid our Board of Domestic Missions with their prayers, and the necessary pecuniary means, that the stream of our christian charity may annually become broader and deeper, until every destitute Church, and every portion of the State not already under spiritual culture, may be supplied with a stated and faithful ministry of the word and ordinances of the gospel. Every child of God must view this as a most important and desirable object. And how can it be accomplished so speedily, easily, and

successfully, as by a concentration of our energies and efforts? In this respect the children of this world have been wiser than the children of light. How can the people hear without a preacher? And how can they preach except they be sent? In order that the Convention may apply their funds to the best advantage, we hope, at the next Annual Meeting, every Association will be represented, and furnish a full and particular account not only of what God has done, or may be doing for them, but also of what the Churches are doing to promote the glory of God and their own prosperity. We wish for more particular information respecting Sabbath Schools, Bible Classes, Sabbath School and Church Libraries, and Tract Societies; the number of scholars and teachers, mode of instruction, and how many scholars and teachers have become professors of religion. We all have but one great object in view,—the glory of God in the salvation of sinners; and the more fully we are informed of each other's views, feelings, wants, and efforts, the greater will be the sympathy between all the members of Christ's mystical body, and the greater interest we shall all take in the welfare of Zion. C. TRAIN, *Ch'n.*

MINISTERIAL EDUCATION.

Your Committee, to whom was referred the subject of Ministerial Education, beg leave to Report: That there are two great objects which claim the immediate attention of the Associations represented in this body. They are the Massachusetts Baptist Education Society, and the Newton Theological Institution.

The principal means now in operation in this State, and even in New England, among the Baptists, for the moral and intellectual improvement of candidates for the Ministry, centre here. It is the

design of the Education Society to give pecuniary aid to all approved indigent candidates, and of the Institution, to furnish the best Theological and Biblical Instruction to all who are disposed to avail themselves of its advantages; instruction adapted to the age, talents, and acquirements of the individual, and to the state of our churches.

The Education Society, according to their last Annual Report, have on their hands nearly thirty young men in different places and in different stages of advancement. Their funds are exhausted, with the exception of a permanent fund, the interest only of which is available; and this interest will not meet more than one quarter of the annual expenses of the Society.

The Institution at Newton is yet in its infancy; it has property worth \$10,000 which has been paid for by the charities of the friends of Christ. But in order to proceed in its great designs, it requires aid for the erection of a building for the students, a permanent fund for the support of the Professors, and several thousand dollars for a Library. The amount needed at the present time, to place that institution in a situation that shall be creditable to the Baptist denomination, is not less than from \$40,000 to \$50,000.

To some of our brethren it may appear discouraging, to present claims for their charity to so large an amount. But when we consider the magnitude of the objects contemplated by these Institutions, that they take hold on the vital interests of Christ's kingdom, that the eternal destiny of thousands and millions of souls is to be affected by them, the consideration of the value of a few thousand dollars is diminished and lost, only as it can be brought to bear on the promotion of the eternal happiness of sinners.

And it affords great pleasure to your Committee to know that the

associations and the churches are beginning to feel a deep interest in both these great Institutions, and to favour them by their liberality.

It is also matter of praise to God, that as the fruit of the late revivals, in other churches the Lord is calling out a goodly number of young men, and impressing on their minds and hearts, a sense of duty to preach the word of life. Still, there is a great deficiency of ministers: churches languish, extensive regions are slumbering in sin, souls are perishing, mission societies are sighing for the appearing of young ministers designated of God to go to the heathen, and the associations must arise in their strength, and call upon God to send forth more labourers. They must also cultivate a sense of dependence on God for the prosperity of these Institutions. If he bless them not, the glory will depart from them.

Your Committee would close their remarks on this subject by recommending the following resolutions.

1. That as all our efforts will be utterly useless without the grace of God, our brethren be earnestly requested in all their private and publick supplications to beseech of him to convert and send forth more young men to labour as the ministers of Christ; and that he will shed down his gracious blessing on all our education concerns.

2. That it be recommended to all our churches to take up annual collections to aid the two great objects presented in this report.

E. NELSON, *Chairman*,

RELIGIOUS PUBLICATIONS.

Your Committee on Religious Publications beg leave to Report:

That they are deeply impressed with a conviction of the great utility of Religious Tracts. So numerous are the instances in which their direct and salutary influence

is apparent, and so easily are they put in circulation, that it is hoped no arguments will be necessary to urge the churches to the duty of distributing these silent messengers of truth.

They would also mention, as highly deserving of patronage, the *National Philanthropist*, edited by Rev. William Collier, of Boston. The object of this work is the suppression of intemperance. It is conducted with ability, and we hope will not fail for want of patronage. It is believed that its good effects have already been somewhat extensively felt. As the evils which the wide-spreading vice of intemperance has entailed on our country are very great and alarming, your Committee do think, that, as patriots and christians, the churches would do well to encourage the Editor in his praiseworthy object.

The *Baptist Preacher* also has been just commenced by Rev. Mr. Collier, and in the opinion of your Committee is worthy of patronage.

They would also state that the *American Baptist Magazine* which is now published by the Baptist Board of Missions, and which is becoming more and more extensive in its circulation, still deserves much more general and vigorous efforts to increase its list of subscribers. This periodical from its cheapness is accessible to all; and while the ability with which it is conducted must render its perusal a source of elevated satisfaction, the information which it communicates, added to the consideration of its being in a pecuniary as well as in a moral sense a powerful auxiliary to the cause of missions, cannot fail to recommend it especially to every Baptist who feels an interest in the rising empire of the Redeemer.

Your Committee would add that in their opinion the *Christian Watchman* is highly worthy of patronage.

All which is respectfully submitted. A. SAMSON, *Chairman*.

BURMAN MISSION.

LETTER FROM REV. DR. JUDSON TO REV. MR. SHARP.

Amherst, May 5, 1827.

My dear Sir,

You are doubtless acquainted with the measures we have taken, in regard to the formation of a new mission station at this place.

The final disposal of the ceded provinces on this coast, is still rather uncertain, the question having been referred to the decision of the Court of Directors. But it is generally understood, that the Burmese government has behaved so ill, since the war, in not complying with the terms of the treaty, and in giving the Envoy, Mr. Crawford, a most ungracious reception at court, that these provinces cannot be restored to their former masters; and that the difficulty attending their erection into an independant principality, or transferring them to any neighbouring power, will render their final retention necessary, though the British Government uniformly profess their reluctance to extend their Indian territories.

The fate of this port is still more dubious, in consequence of Sir Archibald Campbell's having fixed his head quarters at Mau-la-ming, twenty-five miles up the river, and of the uncertainty whether Mr. Crawford, or any person interested in the prosperity of Amherst, will be placed in civil charge here.

When I first determined on settling here, it was understood, that all the heads of government were unanimous in the purpose of making this the capital of the ceded provinces; but an unhappy misunderstanding took place; and though this is admitted to be the most pleasant place, the most salubrious, the most central, the best, and indeed the only port, (for ships cannot go up the river.) Sir Archibald pronounced Mau-la-ming

the best military station, and the whole tide of Burmese emigration has flowed thither.

On brother Wade's arrival, and my return from Ava, as we had a house here which Mrs. Judson had begun, we continued to occupy it, and wait for the openings of Providence. On brother Boardman's arrival, he had occasion to go up to Mau-la-ming, to obtain medical assistance for Mrs. B., and according to an arrangement we have made, he will probably remain there for the present. Sir Archibald has repeatedly offered us ground for a mission station; and we are pleased with having a footing at both places, that we may, with greater facility, occupy that which will become the permanent seat of government, or perhaps both, if the native population of both, and other circumstances shall appear to warrant such a division of our strength.

The expense of building such mat houses, as our present necessities require, is not large. We have expended about three hundred dollars in Amherst, and have sufficient accommodation for myself and brother Wade's family, beside a commodious zayat for the female school. And even this appropriation has not been made from the funds furnished from America, but from donations made us for the express purpose of building. Since the close of the war, I have been able, from money paid me by the British government, presents lately made me at Ava, and donations to the mission, to pay into the funds of the Board, above \$4000, which, after deducting such expenses as our regulations allow, (together with the last donation from Madras,) I have remitted to Mr. Pearce of Calcutta.

The long interruption of our missionary work, occasioned by our troubles at Ava, the domestic calamities which have since overwhelmed me in quick succession, and the hitherto unfavourable circumstances of Amherst, have operated to prevent my returning with much ardour to my usual occupations. I am, however, endeavouring to do a little. We have a small assembly of twenty-five or thirty, on Lord's-days; and our daily family worship is not unfrequently attended by a few inquirers. One woman desires to profess our religion, and has lately given some satisfactory evidence, that she is sincere. A few respectable men declare themselves convinced of the truth of the christian religion; but we discern yet no traces of the renewing influences of the Spirit on their hearts.

Three only of the Rangoon converts are now with us. The rest are dead or scattered in different parts of the country. So far as I have been able to ascertain the circumstances of those who died in my absence, and those who still remain, I believe, that, with the exception of two, who were excluded from the church in Rangoon, for neglecting to attend worship, none of the baptized have disgraced their holy profession. I do not of course speak of two or three cases which required temporary church discipline.

Moung Ing lately went on a mission to Mergui (Bike,) the place of his former residence, where he has set up christian worship, and has, he writes me, several inquirers.

I commend my sorrows to your sympathetic remembrance, and begging an interest in your prayers, remain,

My dear Sir,

Yours faithfully,

A. JUDSON.

REV. MR. WADE'S JOURNAL, ADDRESS-
DRESSED TO THE CORRESPOND-
ING SECRETARY.

Amherst, May 25, 1827.

Rev. and dear Sir,

Your last letters to me, dated August 2, and 7, 1826, have been answered under the date of Feb. 6, at which time also I sent extracts from my journal, and my accounts with the Board for the year. Since that time I have been principally occupied in clearing away the trees and brush around our house, and in building. You will therefore perceive that as it regards my labours, I have had but very little matter for a journal; but I send you the following.

Feb. 2, 1827. As Dr. Judson has given up the house which Mrs. Judson built, to Mrs. Wade and myself, and has concluded to build additional rooms for his own and his child's use, I have undertaken the superintendance of the work.

March 4, Sabbath. Had rather a larger assembly than usual to Burman worship. O may God pour out his Holy Spirit, that those who hear may not only hear with the ear, but understand with the heart, and turn to the Lord and be healed. Since the last date Moung Ing, inspired, we trust, with a true missionary zeal, has left this place, and gone into the districts of Tavoy and Mergui, to make known the gospel of the grace of God to the heathen in those regions. May this be an earnest of a large number of native preachers, who shall hereafter be raised up in this mission, and go forth into every part of the Burman dominions proclaiming salvation to all who believe on the name of our Lord Jesus Christ.

March 17. Finished copying Dr. Judson's epitome of the Old Testament.

March 25, Sabbath. In the last week a young girl of 10 or 12 years of age, came with her mother to

converse with Dr. J. on the subject of religion. There is reason to hope she feels real conviction for sin, and is anxious to be saved from hell. The mother who has been an inquirer for more than two years, and who hopes she has passed from death to life, has requested baptism. We trust from this and some other encouragements that there is some reason to anticipate the outpouring of the divine Spirit and the ingathering of souls in this place. We feel our own minds a little more impressed than usual with the importance of devoting ourselves unreservedly to the work of God among the heathen, and the cultivation of spiritual fruit in our own souls, persuaded that ardent piety in ourselves is one of the most direct means of success in our missionary labours.

April 8. I have just finished reading the Memoirs of Miss Anthony; have found them very instructive as it regards the means of living near to God, and of obtaining that inexpressible enjoyment which arises from communion with him; think they have been greatly blessed to my soul in making me feel my depravity, want of vital piety, and in quickening me to more ardent longings after God.

April 18. We had to-day the pleasure which we have been long anticipating in the arrival of brother and sister Boardman. From previous acquaintance with them, I have no doubt they will greatly contribute to our social happiness, and be very useful in the missionary cause.

April 24. Death has again entered our habitation, and taken from brother Judson that support under his former affliction which he found in his little daughter. Mrs. Wade and myself feel a deep sympathy in his loss, poor Maria having been with us almost as our own child for several months past; and as we are partakers in the affliction, I hope we may also par-

ticipate in the spiritual benefit which our heavenly Father designs by this bereaving dispensation of his providence.

April 28. According to Burman customs on funeral occasions, we have had a concourse of natives at our house, the three successive evenings which have past since the death of little Maria, which has afforded us an opportunity of preaching Christ to a number who had never before heard of him; some seemed to listen with much interest, and to those who would receive them we gave tracts.

May 15. Mah Loon-bya, the woman mentioned under the date of March 25th, after a thorough examination, was received by the unanimous consent of the members of our little church, as a candidate for baptism; we found it more difficult to judge of her case than of some others on account of the wrong impressions and prejudices which she had derived from the Roman Catholicism; we were however at length very well satisfied that she has really passed from death unto life, and received the Lord Jesus Christ as the only hope of salvation.

20. Mah Loon-bya was baptized. This is no doubt the first time the ordinance of baptism was ever administered in any of these regions. The daughter who was also mentioned March 25th, though still professedly serious, has not given us any great encouragement since. I would also mention another person whom we consider rather a hopeful inquirer, whose name is Ko-Myat poo; he has for two or three months been very regular in his attendance on the preaching of the gospel, professes to be very desirous of considering the christian religion, and has broken off from several vices to which he was previously addicted. There are four or five other professed inquirers; but we fear they are more desirous of worldly than

of spiritual good; notwithstanding, we rejoice that they are inclined to hear the gospel by any motives whatever, hoping that the word of life may be blessed to their salvation, although they should not listen to it with any reference to this object.

About four months since, Mrs. Wade commenced a native female school; the pupils are all boarders, and their expenses in regard to food and clothing, as well as tuition, defrayed from the funds, collected for that purpose in pursuance of the plan proposed by Mrs. Judson. The number of scholars is now fourteen; these have been obtained without any direct application on our part; they have come voluntarily, and in a number of instances begged admittance as a favour, or rather their parents have done it for them. They learn to read, to use the needle, &c. besides which, they receive religious instruction. In this, as well as in learning to read, Mrs. Wade is assisted by Mah-Men-lay. Dr. Judson also contributes much to their religious instruction by having prayers with them every evening in their language; and I am happy to add that their parents make no objection to their being instructed in our religion. We could no doubt increase the number of scholars, by a little exertion on our part, but we prefer trying the experiment of seeing whether a sufficient number will not apply of their own accord.

May the God of Missions graciously bless our feeble efforts to build up his cause, and make his holy name known among the heathen, the object which is dearer to our hearts than any other on earth. Dear brother, pray for us, that the fruit of our labour may appear, and that we ourselves may, through the operation of the Holy Spirit, yield abundantly that fruit which we labour to produce in others.

Brother Boardman is building his house in Mau-la-ming; we feel desirous of occupying the ground there as well as here, not knowing which of the places will best succeed, or whether both will succeed alike.

Mrs. Wade joins in kind regards, and in requesting an interest in your prayers.

I remain yours, very sincerely and respectfully,
J. WADE.

LETTER FROM REV. MR. BOARDMAN, TO THE CORRESPONDING SECRETARY.

Amherst, May 25, 1827.

Rev. and dear Sir,

On our way down the Calcutta river, I wrote a letter to you, informing you that the brethren here had advised our speedy removal to this place; and that in compliance with their advice, I had taken passage with my family in the ship Guniawa for this port. We left Calcutta on the 19th of March, and arrived here on the 17th of April. Mr. Wade was alone at the mission house, Dr. Judson and Mrs. Wade having gone up to Mau-la-ming for the benefit of little Maria Judson's health. They returned on the 20th, but the poor child survived but four or five days. Thus one of the first things we had to do, after reaching our station, was to entomb another of our little number. Brother Judson is deeply afflicted; but he submits quietly.

Soon as our mutual salutations were over, and a suitable opportunity offered itself, I requested the brethren to advise me, as to my future course. The result is, that we have concluded to have two mission stations in this region; one at Amherst, and one at Mau-la-ming. Mr. Wade will remain at the former, and I shall go to the latter, while Dr. Judson will go from one station to the other for the present, as duty seems to call.

The two stations are twenty-five miles apart, on the same river, so that the intercourse between them will be constant, and, in general, daily. As I could hire no house in Mau-la-ming, the brethren advised me to erect a small bamboo house, which I am doing. The house will be finished in a few days, when I expect to remove my family into it. The native population of Mau-la-ming, is supposed to be about twenty thousand. One year ago, it was all a thick jungle, without an inhabitant. The population of Amherst is not nearly so great, but there is a prospect of its increasing. If it should not, the brethren in Amherst will probably remove to Mau-la-ming after the rains. Sir Archibald Campbell has been so kind as to offer me a large and beautiful spot of ground, sufficient for a large mission establishment. It is about a mile south of the military cantonments. On this spot I am erecting the bamboo house, above-mentioned. It will probably cost between two hundred, and two hundred and fifty rupees, with the necessary outhouses, enclosure, &c.

Although our prospects are not so settled as we could wish, there still being no small uncertainty in regard to the future measures of the English Government, yet my dear companion and myself feel more than we have ever felt, that we have reached the scene of our future labours. These are people for whom we are willing to labour, and to die. May divine grace prepare our hearts for the arduous and responsible work in which we are now about to engage.

With kindest sentiments I remain yours in the service of Christ,
GEO. D. BOARDMAN.

DR. PRICE'S SCHOOL.

By a letter from Dr. Price American missionary at Ava, dated Jan. 27th last, we are happy to
JAN. 1828.

learn, that he has established a School for the instruction of Burmah youth of the first families. It consists of nine scholars, five of whom are sent by the King. They study from 9 to 3 daily; and are instructed in the English language, geography, astronomy, navigation, trigonometry, &c. Two of the first boys, both sons of noble parents, daily read the Bible in English, and have copied the map of the world.* [*Calcutta Herald*].

ENGLISH BAPTIST MISSION.

SPEECHES AT THE ANNUAL MEETING OF THE ENGLISH BAPTIST MISSIONARY SOCIETY, JUNE, 1827.

The Rev. John Statham, from Calcutta, expressed peculiar satisfaction in the proceedings of this day. I am just returned from Calcutta, and can safely assure you that there has never been a better prospect of abundant success than at this time, for labourers going forth in the strength of the Lord. Just before my departure, I attended the baptism of some natives, and the impression made on the spectators was evidently great. One who saw a Mussulman baptized was convinced and converted; he was a Moonshee, or man of learning, whose renunciation of caste and profession of Christianity, made a deep and lasting impression on many of his idolatrous neighbours. The preaching of the gospel to the natives is continued with great assiduity. Many young men have been raised up to preach salvation to their countrymen. These young men frequently meet together to encourage one another in the work. I visited them just before I sailed, and was delighted with what I

* A Journal from Dr. Price of interest, will shortly appear in this work. Ed.

heard. Their prayers for this Society were very fervent. They often go into the streets with the New Testament in their hands, which they read to companies of persons that collect around them. In this way Mr. Kirkpatrick was raised up, who preaches with great fervour and eloquence. The prejudices of the natives, wherever Missionaries are stationed, are much diminished. Time was when Christian preachers could hardly go forth without personal danger; now the natives encourage them. Not long ago I was called to visit a poor old native convert. Upon inquiring what were her expectations for eternity, and what hope she had beyond the grave, she answered, "I have Christ in my heart, I want no more:" and she desired me to make her will, bequeathing her house and ground about it to the Missionary Society. Schools are established at every station; and many of the natives, who at first thought there must be some sinister design in them, and therefore refused to let their daughters attend, now wish them to be admitted. But I must urge the necessity of continued exertion. Oh! could you have seen and heard, what my dear brother who spoke last and myself have seen and heard, your hearts would be more powerfully drawn forth to compassionate the poor Hindoos. Much has been done, but more still remains to be done. Where the Gospel has not reached, there is the same cruelty and superstition as ever. Oh! send out more Missionaries, faithful men. There should be two or three at each station; then more work would be done, and the illness or death of an individual would not interrupt it.

The Rev. Caleb Birt of Portsea. Meetings like the present exhibit the Christian church at its highest point of elevation. Hence it appears like Mount Zion, where treas-

ures are laid up for a ruined world. The proper business of these meetings is to promote a spirit of labour and patient perseverance. Our confidence is in heaven, our chief resources are on high; but success is to be looked for in the exertions of the churches. The world is promised to Christ; but the church is to conquer that world for their Lord. Such being the object to be attained, enlarged and increased exertion appears necessary. Missionaries are the vanguard of the Christian army, who go forth relying on the assurances of the divine word, that the faith of Christ shall at last universally prevail. The warfare is against error and misery. Christianity, and that only, must rectify the disorders in the moral constitution of the world. A disturbing force has been introduced by sin; but this disturbing force shall be destroyed by the power of Christ. In the early stage of the mission, when all was hope, but all was untried, it needed the characters of Fuller and others to commend it to the publick patronage; but now, after what has been accomplished, after what we have heard from Missionaries themselves, what more can be necessary to ensure its continued support? The aid of Auxiliary Societies is invaluable. They form the very sinews of the Institution itself, and there ought to be one in every church of the denomination. The field of labour is large, extensive enough to call forth the energies of the whole denomination, which when fully exerted may accomplish much. Such meetings as this are beneficial to London, and similar benefits will attend the establishment of Auxiliary Societies every where. The interests of this Society will be best promoted by forming auxiliaries. They will promote and preserve a missionary spirit; and when this becomes general, we shall be restored to the spirit of the primitive church, and shall attain

primitive enjoyments. In the meantime all the efforts and sacrifices that we make will have their own reward, while we know that we are pouring consolations into the sorrows, and endeavouring to heal the maladies of an afflicted and guilty world. *Lon. Miss. Her.*

DOMESTIC STATIONS.

MR. M'COY'S LETTER TO MESSRS.
HAVEN AND FORBES, OF BOSTON.

*Carey, 100 miles N. W. of Fort
Wayne, Indiana, Sept. 22, 1827.*

Gent.

Your letter of the 22d May last has been received, in two boxes of goods sent by sundry benevolent societies to this mission, and shipped by you at the above date. All were received in good order, and in a time which rendered the whole very acceptable.

The goods were from the following societies, viz. in box No 1. Wendell, Mass. Society, Aux. Baptist Board Foreign Missions. Mrs. Ruth Osgood, Secretary. Goods worth \$15. 2. Swanzey, goods worth \$14,95. 3. Sundry books &c., with a bundle from Bradford Academy; all directed to Lucretia Purchase, from Wrentham, Mass., no invoice. 4. From Joel Manning, Andover, Vermont, Trustee of the Vermont Baptist Convention, worth \$14,94. 5. From Young Ladies Reading Society, West Dedham, Mass. by S. Allan, worth \$8,25. 6. From Woburn, Mass. worth \$20,32. In box No. 2. 1. Goods from Female Society, Windsor Vt., not valued. 2. From the female friends of the Baptist Church and Society in Alstead, N. H. by Mrs. Anna Higby, worth \$18,37. 3. From Mrs. Mehitable Sampson, Secretary of Dorcas Society, of Harvard, Mass. on account of the Auxiliary Socie-

ty of Worcester County, and vicinity, worth \$35,08. 4. From Grafton Female Charitable Society, Mrs. Louisa Convers Secretary, worth \$24,44. 5. From Medfield, goods worth \$28,90. 6. A bundle from Plymouth County Society, Levi Pierce, Treasurer, worth \$8,52.

Let me beg the favour of you, gentlemen, to tender our very sincere thanks to the several Societies which have so generously contributed to the relief of the afflicted people of our charge.

Grateful for those favours, and under great obligations to you, gentlemen, for your attention to our business, I subscribe for myself and fellow missionaries, and for the children of our charge, the special recipients of your bounty and kindness,

Your obedient and obliged humble servant,
ISAAC M'COY.

LETTER FROM TWO INDIANS TO MR.
M'COY.

The following Letter was addressed by two Indian youths now at Hamilton, to Rev. I. M'Coy, their former instructor, under whose labours, together with his associates, they were brought to an acquaintance with the gospel. We give it as written by themselves with some slight correction in spelling a very few words. It is hoped that these young men, with five others at the same Seminary, will soon go forth to be a blessing to their heathen countrymen.

Hamilton Seminary, Nov. 9, 1827.

Dear Father,

Yours has been gratefully and gladly received by us the 7th inst. We were all gratified to hear of you, but a better satisfaction would have been, if you had reached our sights, to shake hands with you. We were somewhat astonished on account of your not coming here, to give us a visit while you were so close by us; however, as the father knows better than the sons, we must acknowledge that you have

the right to dispose your affairs; we are very much pleased to see your zeal and anxiety for the welfare and prosperity of the poor unfortunate Indians. We think if we are not cheated in our feeling that we sympathize with their condition; we think we have an anticipation of that time when we shall unitedly engage in the great concern of our blessed Redeemer, to endeavour to blow the glad tidings of a dying and risen Saviour who was once despised and rejected by the Scribes, Pharisees, Priests, and Kings; but notwithstanding all this transaction in betraying him into the hands of notorious persons to death, that he is now exalted in heaven at the right hand of his Father to be Prince and Saviour, and to give repentance to those who will confess him to be the advocate or intercessor between God and man,—and as we learn ourselves of the expressions which he uttered, saying, “Come unto me, all ye that labour and are heavy laden, and I will give you rest,” &c. We are very glad also to hear of the family at home; that they are doing well excepting old Mrs. Ash. We feel emotion and sorrow at her state; but we hope that she has a foretaste of that glory and happiness which is reserved for the children of God. On this account we are not so much agitated and concerned; nevertheless we should be happy to hear of her recovery, for we have a hope and expectation that we shall be permitted to see all the fathers, mothers, brothers, and sisters in Israel, in our native country, if Providence permit.

Dear Father, you seem to have a wish that we might possess strict attention and assiduity in our studies, in order that we may get along as fast as we can, and pay observance to our teachers, and in special manner that we may be devotional, watchful, prayerful, and submissive to Him who is our Maker and Preserver. We hope

that we are in conformity to your feeling and wish; but we confess that we have nothing to boast as to giving ourselves in devotedness and consecration to the service of God. We wish therefore that you will not cease to make mention of our names to the mercy-seat; we feel as though we needed the prayers of every saint in order that we may adorn the profession which we have made with well ordered lives and godly conversation; we hope that none of us deems it a task to bow our knees in supplication to God that we may obtain those things which are calculated for the benefit of our souls and be wise unto salvation. With regard to our present concerns in study, we are about as progressive as we ever have been, and that degree you know. We are expecting to be separated in three weeks from this time, to have vacation: for this reason we think we shall be deprived of each other's company; but we hope that we shall again meet to enjoy one another's society, early next spring. All the Indian brethren send their affectionate regards, and their best wishes for your prosperity and success in your present undertaking; and we hope you will write us a letter of exhortation and admonition, as soon as you shall have received these few lines.

As it is getting late in the evening, we must draw to a conclusion in our writing; farewell.

We remain your respectful, affectionate and sincere sons by adoption. JOHN JONES.

PETER PORGLOIS.

REV. MR. MERCER'S LETTER RESPECTING THE TINSAWATTEE SCHOOL.

Oglethorp County, Ga. Sept. 24, 1827.

My dear Brother Bolles,

I now come to the subject of the Tinsawattee School; the report

from which is very favourable. The natives have commenced the boarding business. Some at a distance have made, or are making a boarding establishment in the vicinity of the School, to place their children under the care of an old Indian matron to go to school, &c. Brother Meeks, the Superintendent, thinks this design will prosper; though at present, from scarcity of corn, the children boarded, are gone home till the new crop comes in, so that there were only about 18 or 20 in the School. At his last visit, (8th inst.) he attended an examination of these and says, "I believe their improvement to be as great as could be expected, in writing, reading, and arithmetick, and answering questions from the Bible." He also states that the health of the Indians is much better, and that brother O'Bryant also, is much amended in health.

Brother Meeks acknowledges the receipt of a box of clothing forwarded by a Society at Athens, for the School, and brother O'Bryant's family, which was very thankfully received. If others were to *do likewise*, it would be doing well I think; for I presume clothing is much needed among them. The prospect for doing good *to the souls of*

men, is quite promising at this time. An increasing attention to the preaching of the gospel is manifest. At the time of brother Meek's last visit, though the season was quite rainy, some attended twenty miles distant; the assembly was crowded, and much impressed apparently by the word preached. The Church now contains thirty members. One is an excellent Interpreter. It is said he can, (and often does) get up after a sermon delivered at length in English, and give it almost entire to his countrymen, in their native tongue, very impressively. Brother O'Bryant preaches to a town, or township, (for all their towns are country settlements,) about 26 miles below, once a month, where there is much desire and solicitude for the word of life preached among them. Brother O'Bryant requests to know of the Board, whether he could not be allowed one day in a month, to enable him to attend these people, preach at leisure, and to spend Sabbath evening with them, and return the next day.*

I am, dear Brother, yours and the Board's fellow servant in the Gospel,
 JESSE MERCER,
Supervisor.

RELIGIOUS DEPARTMENT.

ROCK SPRING SEMINARY—REV. MR. PECK, TO THE CORRESPONDING SECRETARY.

Dear Brother,

You will perceive from this prospectus, [enclosed] as you have heretofore from the Magazine and Watchman, that the feeble attempts I made last year, with the aid of my eastern friends, are likely to be crowned with complete success. On the 1st inst. the faculty were inducted into office with the usual formularies, in presence of a large concourse of people, who appeared to take

Rock Spring, Illinois, Nov. 5, 1827.

a deep interest in the concern. We have more than twenty boarders, and they are coming in daily. Before the close of the week we shall go over thirty, besides the scholars who will come in from the settlements around as day scholars. Two preachers have entered, one of whom has been duly appointed Tutor in the High School.

* This request has been cheerfully granted by the Board, and they anticipate pleasing results from these new labours of their Missionary. Ed.

Our Institution is exciting the attention of individuals to a much greater extent than I even anticipated. Indeed in every step that has been taken, and every arrangement made, there is to be discerned the same unseemly hand that gives energy and success to every undertaking for the good of mankind.

Next Sabbath I shall organize a Sabbath School on the best system of which I am capable, and make it a model School for the country. Please to send us a copy of all the publications of the Board for our reading room.

Some of our female friends from your quarter have sent us some bed-clothing which was peculiarly valuable to us. We need much more, and must look to our New England friends to supply us. Our boys and young men are contented to sleep on straw, but they must have covering and coarse ticking.

Yours, &c. J. M. PECK.

WORTHY EXAMPLE.

Letter from a minister, formerly aided by the American Education Society, who has refunded all which he received, to the Rev. Elias Cornelius, Secretary of the American Education Soc.

[From the Quarterly Journal.]

October, 1827.

Dear Brother,—I have this day received your Circular letter, appealing for aid to those who were patronized by your Society, and who have entered the ministry. It is a privilege and an honour to belong to that number, which I value more and more every year, but of which I should be undeserving were I not moved by the representations in your Circular. To me, indeed, the Society made its appropriations before its present judicious system of requiring notes without interest, came into operation, and therefore, in view of human law, it has no claim upon me; but it has a *moral* claim of a very sacred nature: such have been my views ever since I entered the ministry.

For this reason, and because I place a high estimation on this species of charity, I have been endeavouring to pay the Society all I ever received from it (including interest, as well as principal,) as fast as I could do so, consistently with the claims

of other benevolent institutions and objects; and I have aimed to proceed just as if I had given such a written obligation to the Society, as is required by its present plan. Enclosed is ——— dollars which, added to what I have given the last year, makes the amount of the benefactions I received from your Society. My donations for several years previous, whether more or less, you may regard in the light of *interest*; and in the same light you may regard all my future donations, which I purpose to continue, annually, as long as I have any thing to give.

My salary is small; and though my family is also small, we have to consult the principles of economy, and to deny ourselves many things, in order to have an agency in the various great departments of Christian charity. Our rule is, *first*, to economise; *secondly*, to give “bountifully,” according to the Scripture maxim, 2 Cor. ix. 6; and then, *thirdly*, if we have any thing to spare, to lay it up, until the Lord shall call for it;—and we find so much enjoyment in this course, that we shall probably continue it.

I hope you will send your Circular to all who have received the bounty of the Society, and have entered the ministry, and are not actually labouring among the heathen, or in the desolate places of our own land. Surely there are few who cannot pay something, and none who will not gladly contribute what they can. In my judgment, those who have not given notes for the money they have received, are as really bound to make payment, as those who have given them; and at the same time they have the singular privilege of making this payment as though it were a free gift.

Your brother and fellow-labourer.

ACCOUNT OF THE CHALDÆAN CHRISTIANS.

The following particulars respecting a sect calling themselves Chaldæan Christians were collected by Dr. Walsh, Chaplain to the British Embassy at Constantinople, from the Chaldæan Bishop and other persons of note among that singular people.

“A sect of Christians, called by themselves Chaldæans, has, from the earliest

ages of the gospel, inhabited the country on each side of the Tigris, at the foot and on the sides and summits of the great chain of mountains which lie to the east of that river. Shut out from intercourse with the rest of the world by the nature of the place, they are never visited by travellers. The face of the country is partly plain, and partly mountainous; but the mountain tract is by far the most extensive, and so very healthy, that the plague, which sometimes rages in the countries all around, has never been known to infect this district. The population consists of about 500,000 persons who are all Christians. They are free, and are independent of the Arabs, Turks, Persians, or Tartars, in the midst of whom they are situated; and though several attempts have been made in different ages to subdue them, they have successfully repulsed them all. The last great effort was made by the Turks in the beginning of the 17th century, in which they lost 100,000 men, and five pachas, and have never since attempted to invade them. The Chaldæans constantly live with arms in their hands, to preserve their independence; and they do not lay them aside even when they assemble in the churches for divine service on Sundays. Their government is republican; and at the head of it is a Patriarch, who exercises both a spiritual and civil jurisdiction. Their capital is Jolemark. It is surrounded by a strong wall, protected by European cannon, which were some time ago furnished to the patriarch by French engineers. It contains, in winter, about 12,000 inhabitants; the greater part of whom, in summer, emigrate to numerous villages, which are scattered on the neighbouring hills. The Patriarch resides at Kosharis, situated on the banks of the Zabab. They possess several towns in the mountains. In the low country their principal city is Djevras, situated in an island on the Tigris, on the confines of Diarbekir. This town was formerly as independent as the rest: lying however in a low, exposed situation, on the confines of Turkey, it has latterly been obliged to receive a Turkish Pacha as a governor. In the other towns a few Turks only oc-

asionally reside. The exercise of their religion is tolerated, but not openly; they have therefore no minarets, and the Muezzan is never heard calling the people to prayer; and if any Turk is seen in the street on Sunday, during divine service, he is immediately put to death.

“They have no schools for the general education of their children, and no printed books among them; their knowledge, therefore, is very limited; and very few even among the better classes, learn to read. Instruction is confined to the clergy, as the only persons in the community who require it; and when a man is disposed to study, he must become a priest. He is then supplied with such manuscript works as they possess in the different churches and convents. Among these are the Holy Scriptures, translated into their language, which, though not printed, are sufficiently common in written copies.

“They do not themselves know at what time Christianity was first preached among them, or by whom. They pay no particular respect to St. Gregory, the apostle of the East, whom the Armenians revere under the name of Surp Savorich; and it is remarkable that the Armenians and Chaldæans, though living in countries in the East nearly contiguous, insulated among Asiatic nations, and separated from the rest of Christendom, should yet be so separated from each other as entirely to differ, not only in language, but in the doctrines and discipline of their churches. Their patriarchs and bishops have not the smallest connexion. The Chaldæans, at an early period, adopted the opinions of Nestorius, who denied that the Virgin Mary was the mother of God in his divine nature: removed, by their situation, from the control of the Greek Church, they retained the heresy in its primitive form, and are perhaps the only sect of Christians at the present day among whom it prevails. But though they were not influenced by the Synods of the Greek Church, they have not all rejected the authority of the Latin. Very early missionaries from the college ‘de Propaganda Fide,’ at Rome, found their way among them; and at present they are divided into two hostile parties

—primitive Nestorians, who hold themselves independent of any other church; and converted Catholics, who acknowledge a dependence on the see of Rome. Their church is governed by three patriarchs: Simon of Jolemark, a Nestorian, and Joseph of Diarbekir, and Mar Elias of Mosul, Catholics. The two latter, though acknowledged by the Chaldæans, are not properly of that nation, but reside in Turkish provinces; but the former is strictly so: and in fact the Chaldæans of the mountains, who are the vast majority, have hitherto rejected all submission to the Church of Rome, which denominates them heretics, as they still retain the discipline and doctrine of their church in their primitive independence. Among the remarkable events of their history, is one which they speak of at this day with considerable interest. At a very early period, a part of their tribe emigrated from their mountains, and proceeded to India, where they settled upon the sea coast of the hither peninsula.

“Though the state of literature is very low at present among the Chaldæans, they have produced many authors, who have written works on various subjects in their language. Among these, the most celebrated is *HEBED-IESU*, Nestorian Bishop of Soba. Among other works, Hebed-Iesu wrote an account of all the books in the Chaldæan language down to his time, a copy of which is in my possession. The catalogue contains the titles of two hundred and twenty books, with some account of their contents and authors, either originals or translations: among the latter are the sacred writings and Josephus; the former are generally ecclesiastical or controversial. The catalogue also contains history, poetry, tragedy, and other subjects. A few are philological, and contain an account of the Chaldæan language, particularly a dissertation on ‘Alphabetical Appositions.’ This states, that ‘some languages, such as the Hebrew, Persian, Syriac, Cufite, Elamite, Midianite, Phœnician, Arabic, and Chaldee, not having a sufficient number of letters in their alphabet, were obliged to use points or appositions to explain the sense, which without them would be only a subject of conject-

ure or tradition. These points in Chaldee are two, placed sometimes above and sometimes below the word, and hence called *siome*, or oppositions, serving the use of vowels.’ It should appear from this passage, that the Phœnician, and other Oriental languages, so entirely lost to us, were known to Hebed-Iesu.

“Chaldee is read from right to left, like Hebrew, and has a greater affinity with Syriac than any other Oriental tongue; while the Armenian is read from left to right, like the European languages, though the letters have not the remotest affinity with any European character. The following are the sacred books enumerated by Hebed-Iesu as the canonical scriptures of the Chaldæans, and translated into their language: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings, Paraleipomena, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Abdeas, Jonas, Micheas, Nahum, Habakuk, Sefonias, Aggæus, Zecharias, Malachias, Ezra, Tobias and Tobit, Judith, Esther, Daniel, Milnor, that is, Susanna, Maccabees; Matthew from the Hebrew, Mark from the Latin, Luke and John from the Greek, Acts, Epistles general of James, Peter, John, and Jude, fourteen Epistles of St. Paul, and Apocalypse. There is also extant among them a gospel, compiled by Ammonius or Titianus, and called *Diatesseram*.

“The ten thousand Greeks, in their retreat from Persia, passed through the greater part of their country, and Xenophon particularly describes it. Xenophon’s details accord precisely with the state of the country at the present day, after the interval of two thousand years.

“There is every reason to hope, that the circumstances of this remote sect of Christians, now so imperfectly known, will soon be better understood, and their spiritual condition improved. The Bible Society of Constantinople has opened an intercourse with them, and they have expressed great willingness to receive the Scriptures.”

We, with pleasure, give place to "MISSIONS," and hope we shall often receive communications from this welcome correspondent.

For the American Baptist Magazine.

Mr. Editor,

The late visit of your esteemed missionary, the Rev. Isaac M'Coy, and the plan proposed by him that arrangements should be made which might result in the colonization of the natives of our western forests, seem to suggest the propriety of presenting again this subject before the Christian publick. Hoping that former exertions may stimulate the present generation to "go and do likewise," we respectfully request you to insert in your useful periodical the subjoined article from the Boston Recorder and Telegraph.

THE INDIANS OF THE UNITED STATES.

Christian efforts among them.

From the first discovery of our country the Catholics have employed numerous, able and zealous missionaries for the conversion of the Indians to their faith. A history of their exertions could not fail to interest; but I have not found authentic sources of information sufficient to enable me to give a satisfactory view of the subject, and must relinquish it for the present.

Of the labours of Eliot and his coadjutors, a hasty sketch is all that my limits will allow me to give. Those who wish for more particular information, are referred to the "Memoirs of Eliot," by Rev. William Moore, of Natick, published at Boston, 1822.

As early as 1636 Plymouth Colony passed some laws to promote civilization and christianity among the Indians, to provide them with the preaching of the gospel, and to encourage native teachers. But little, however, was done till that truly apostolic man, the Rev. John Eliot of Roxbury, felt his heart glow with compassion for the ignorant natives, whom many of his cotemporaries treated so harshly. After having with incredible pains acquired some knowledge of their language, he held his first interview with them Oct. 28, 1646. In 1651 he gathered together a little community of Christian Indians, the fruits of his pious labours, (consisting of one hundred men besides women and children,) who built a town in a delightful situation on the banks of Charles river, which they called *Natick*. Here in 1660 the first Indian church was formed. Eliot pursued his benevolent labours in the midst of every species of discouragement, hardship and opposition; and in 1674 he had succeeded in establishing fourteen villages, of

Praying Indians, (as they were called by their heathen neighbours,) containing in all (as Cookin expresses it) "1190 souls yielding obedience to the gospel." Each of these villages had at least one native teacher, and many of them more. In the same year, there were in Plymouth colony 499 Praying Indians, of whom 142 could read Indian, 72 write, and 9 read English. In Nantucket there were three hundred Praying Indians, three places of worship, and four native teachers. In Martha's Vineyard 1590 Praying Indians. These two last mentioned places were under the care of the Mayhews, of whom it is sufficient praise to say, that they had caught the zeal and spirit of Eliot. It was always Mr. Eliot's first care to teach the converts to the christian faith, the arts of civilized life, and to establish schools for their instruction. In 1661 he published the New Testament in the Indian language; and in 1664 the whole Bible. Of this Bible two editions were published of two thousand copies each. Besides smaller works, such as Primers and Grammars, he translated and published the "Practice of Piety," Baxter's "Call to the Unconverted," and Shepherd's "Sincere Convert and Sound Believer." In 1687 there were in Massachusetts and Plymouth 6 churches of baptized Indians, 18 assemblies of Indians professing Christianity, but not admitted to full communion, 24 Indian preachers, and 4 English ministers who preached to the Indians in the Indian language. In 1696 there were 30 Indian churches in New England. Mr. Eliot closed a long and truly Christian life in 1690. As he was the life and soul of the godlike enterprise in which he had engaged, not long after his departure it began to decline. In 1763 only 37 Indians were remaining in the once flourishing settlement at Natick. In 1771 there were in all New England but 7 Indian churches left. Why did these churches thus decline and the Indians disappear? For the present I will notice only a few of the more important differences between the Missionary operations of that day and this.

1. There was then no systematic and well digested plan of operations. What was accomplished was done principally by the undigested efforts of individual benevolence.

2. There was then no mission families to be with the half civilized converts to teach them by precept and example how to use and how to appreciate the blessings of civilized life. Even those English ministers who officiated among them as Missionaries were for the most part pastors of English churches.

3. White men were allowed to settle promiscuously in or near the Indian towns, the simple inhabitants of which they were always sure to cheat out of their lands, and to corrupt by the contamination of their own vices.

4. After the death of Eliot, the un-instructed Indians were left to themselves, with no *man like minded who would naturally care for their state.*

The Society for propagating the Gospel among the Indians and others in New-England, was incorporated by act of Parliament 1649. In 1718 the churches in Boston contributed £483 towards the objects of Indian conversion and civilization. These contributions were annual, and they had besides in Boston a fund of £1,000, the interest of which was devoted to the same purpose.*

The Moravians with their characteristic benevolence have done much for the Indians, in the middle and western states. Their first Indian Mission was established at Shekomeko, about twenty-five miles east of Poughkeepsie, New York. A church was here gathered in the midst of the most appalling difficulties and discouragements, and in 1744 it contained sixty-three members. But the jealousy of the people of New York, forced the christian Indians and their devoted teachers to leave the State.

The cruel selfishness of interested white men, and the disquiets occasioned by the revolutionary war, caused hardships, privations, and sufferings, almost unparalleled both to the missionaries and the Indian converts. They were expelled from one settlement after another, their property was violently wrested from them, they were left to perish by hunger and cold, and not unfrequently were they inhumanly and wantonly murdered. Notwithstanding all this, the Moravians between the years 1740 and 1787, had established 24 different christian villages among the Indians, they reckoned nearly 1000, who gave unequivocal evidence of piety, besides great numbers of nominal christians who adopted the arts of civilized life. For a particular and very interesting account of the labours and sufferings of these devoted men, I would refer your readers to Loskiel's History of the Moravian Missions in North America.

KATAHDIN.

After reading the foregoing communication, we are utterly confounded in reflecting upon the apathy that seems to pervade our churches in reference to the grand and momentous subjects connected with the conversion and salvation of a world that lieth in wickedness.

When we see how much was accomplished soon after the settlement of our country, by the zealous and untiring ef-

forts of one distinguished individual, whose heart was deeply imbued with the love of God, we are led to the inquiry, What might we *not* expect if the churches of our day would act in concert, and go forth in the greatness of their strength, with their contributions, exertions, and prayers, depending on the Lord of Hosts for success?

Our opinion has long been, that on this subject "we are verily guilty concerning our brethren;" and could we present any motives or inducements that should call into vigorous action those latent energies which have too long been concealed, our wishes would be accomplished.

The great object of the Saviour's mission on earth was to save fallen man from the influence and control of sin, and from the "wrath to come." He has declared that "the field is the world," and that his knowledge must cover it. The decree has gone forth! It is the mandate of Heaven,—Reform and christianize the world! The question then which presents itself to our view with all its vast importance, is, In what way can this mighty object be effected? We answer, By the timely and liberal contributions of Christians to support missionaries who are traversing the wilderness, and those also who are engaged in the arduous work of translating the Holy Scriptures into various languages. The period is approaching when all nations shall read in their own language the wonderful works of God. Another method to be adopted, and which we believe Heaven will approve, is, that some of our young men who have been called to the work of evangelizing the world, men of firm constitutions, united with vigorous and active minds, whose "feet are shod with the preparation of the gospel of peace," and who can "endure hardness as good soldiers," should volunteer their services, and determine to *live* and to *die* in endeavouring to persuade the benighted heathen to be reconciled unto God. Men are required who will strive to imitate *Brainerd* and *Eliot* in preaching to the natives, and who will address to their hearts and consciences not only the terrors of the law, but the soothing and melting invitations of the gospel, and thus point

*It may be thought perhaps that some account of the labors of the pious Brainerd ought to be given in this connection. But as his exertions, strenuous and self-denying as they were, were confined to a few localities, they could hardly be noticed in so cursory a sketch.

these benighted souls to the Lamb of God, who taketh away the sin of the world; men whose devotedness and indefatigable labours will not shrink from a comparison with the intrepidity and perseverance of *Egede* and his coadjutors, who first planted the standard of the cross on the sterile and snowy summits of Greenland.

Another, and we believe most effectual means, is, fervent and persevering prayer. We are aware that without this, all other means will be unavailing. Here is indeed the anchor of our hope, both sure and steadfast, and here our hope is strengthened and our faith invigorated, because the Lord is on our side, and hath graciously promised the bestowment of those blessings which are connected with the salvation of the heathen, in answer to the prayers of his people. In this service every christian may unite, and every christian has a part to perform, and can plead no excuse for neglect that will justify him before God.

We would again urge the importance of this great concern by every consideration in our power. Its consequences, who can estimate! It is connected with the eternal destinies of our fellow-beings, with the condition of their deathless souls, with the felicities of heaven, or the miseries of hell. We are overwhelmed with the magnitude of this grand subject, while its greatness is constantly increasing before us.

“On such a theme, ’twere impious to be calm.”

We entreat our brethren to be up and doing; we would that our voice could be heard through Christendom! For what has the whole Christian church effected in eighteen centuries, compared with what ought to have been effected?—and, compared with what one individual (with the benediction of Heaven resting upon him) hath shown, might be effected? Let us be aroused from our lethargy, and no longer say there is a lion in the way. “Ye have compassed this mountain long enough.” The present aspect of the times demands of us a measure of exertion that has hitherto been untried.

Will not the labours and privations of apostles and saints of other days operate as a powerful stimulus upon us, “on whom the

ends of the world are come?” Let us cast our eyes abroad among the forests of our western frontiers, and there see the thousands of our red brethren without God and without hope in the world, destitute of a saving knowledge of that “*Great Spirit*” whom they ignorantly worship. We are intrusted with the care of those souls that live in and around the Indian Missionary Stations that are under the superintendence of the Baptist Board of Foreign Missions. We, too, are pledged to sustain the Burman Mission. Millions of souls in that vast empire are now perishing for lack of vision, and may (with the blessing of God) be converted by our efforts. The silver and the gold are the Lord’s, and missionary operations will not fail of success, “while men of property love the souls of their fellow-men,” and while Christians pray fervently for their salvation. Arise, O sleeper, and call upon thy God, if so be that God will think upon us, that the heathen perish not. Look at the men of this world, and see the privations that they endure, and the zeal and industry with which they prosecute their plans, in pursuit of the pleasures, the honours, and the riches that soon perish with the using. How fearfully do they rebuke the supineness of those who have been redeemed by the blood of the Lamb!

Did this subject impress Christians as it ought, “every quarter of the globe, the most solitary places not excepted,” would soon be visited by the missionaries of the cross, who would impart “the pungent instructions of Paul, accompanied with the burning zeal of Peter.”

“Shall *Eliot*, *Brainerd*, and others of congenial souls, forever wear the sparkling crowns which they earned among the native tribes,” and no more of the sons of the prophets go forth at the present day, and follow their example? Rather will not a great army of the heralds of salvation stand forth and say, Here are we, send us.

We will not fail nor be discouraged, for while we are appalled in view of the *indolence* and *impotency* of man, we are cheered with the recollection that it is “not by might nor by power, but by my Spirit, saith the Lord.”

MISSIONS.

POWER OF RELIGIOUS PRINCIPLE.

Two instances have recently occurred to the knowledge of the writer, in which men, upon becoming experimentally acquainted with religion, have restored what they had before withheld from those to whom it was due, to the amount of several hundred dollars. In neither instance did their creditors know that they were defrauded, and consequently there was nothing to excite them to a surrender of their money, the common idol of the heart, but a sense of *duty*. This consideration was enough. They knew that in the sight of God they were debtors, and could not with impunity withhold what they had improperly accounted their own. The contemplation of these deeds of justice, suggested the inquiry, whether there were not many christians who have defrauded the *cause of God* of what they owed to it, and who, if they had done the same to their fellow men, would have felt themselves bound to restore. We think there can be no doubt of this fact. God has an imperious claim upon us for a portion of our substance, even a generous share of it. We may have attempted to satisfy this demand, by inadequate appropriations. We may have given something for the support of the ministry among us, and something to send the gospel or the Bible to the destitute, but *far less* than we were able. The amount of the divine claim may be much greater than we have considered; and why have we been so insensible to it? Probably, for no other reason, than that our attention has not been fully awakened to the subject. Let the circumstance above recited lead us to inquiry.

JUSTICE.

LETTER FROM REV. MR. YATES TO
THE CORRESPONDING SECRETARY.

*On board the Silas Richards,
Sept. 8, 1827.*

My dear Brother,

I have at length the pleasure of sending you the Sermon which I promised you when in America. At the time it was requested by the Board, it was mentioned that it would be well for me to leave it behind me, written at full length, although an abridgment of it only would be wanted for the Magazine. I have, therefore,

written it just as I preached it, as nearly as I could recollect, from the notes in my possession. I now leave it with you to make what use of it you think fit.*

Our passage across the Atlantic was about three weeks; but the wind being contrary, we had to beat about the coasts of Ireland for a week. A month's passage, however, did not appear to me very long, after one of three months and a half.

We had only six cabin passengers, three gentleman, one lady, and two boys, and they all, together with the Captain, were very agreeable. We had divine service on the Sabbath, and a few times we had worship in the evening, though I am sorry to say, something often happened to prevent us from having this regularly. I find when less is done for God, less is enjoyed in the soul; and that the more we do for Christ's honour, the more he will do for our happiness.

I am now expecting, in the course of a few days, to see my beloved parents and friends again; a joy which when I left England, I did not expect to realize in this world. Believe me yours very affectionately,
W. YATES.

*Pennsylvania Baptist Missionary Society,
Auxiliary to the Baptist Board of
Foreign Missions.*

The Annual Meeting of this Society was held, December 5, 1827, in the Baptist Meeting-house, Sanson-st. Philadelphia, and opened with prayer by brother Maylin, President of the Society.

The list of Societies auxiliary to this was called, and the names of their Messengers enrolled, with the monies contributed, amounting to above 200 dollars.

A Committee, consisting of brethren Maylin, Dagg, and Davis, was appointed, for the purpose of exciting more activity and energy among our churches in reference to missionary efforts.

The following persons were chosen officers of the Society for the ensuing year.

REV. JOSEPH MAYLIN, *President.*
JOHN L. DAGG, *Vice President.*
SAMUEL HUGGENS, *Treasurer.*
DAVID JONES, *Secretary.*

An interesting sermon was delivered in the evening by brother E. Cushman, from Matt. xx. 22. *Are ye able to drink of the cup that I shall drink of?*

Bap. Tract Mag.

DONATION FOR AFRICAN MISSION.

A gentleman who read in the Christian Watchman of December, a notice of the

* Extracts from this valuable Sermon will appear in the next No. of this work.

wants of our Missions at Liberia as presented at the Monthly Concert of prayer in the Federal-Street Baptist meeting-house, Boston, immediately forwarded to the Corresponding Secretary of the Board, an expression of his sympathy with suffering Africa, and placed fifty dollars at their disposal. Will not many others according to their ability imitate this generous example, and furnish the means for a vigorous prosecution of the christian enterprise in that land of darkness?

Baptist Meeting-house opened.

On Wednesday the 24th of Oct. last, a Baptist Meeting-house in Hinesburgh, Vermont, was opened for publick worship. The house was completely filled, and the services of the day commenced by the reading of select portions of Scripture. Pastor J. Dodge, of Ferrisburgh, made the first prayer, Pastor A. Sabin, of Georgia, preached an appropriate Sermon, from Ps. cxxii. 1, "I was glad when they said unto me, let us go into the house of the Lord." Pastor P. Chase, of Hinesburgh, then offered the dedicatory prayer, and the services closed with a suitable song of praise to God.

The house has a basement story, and a good steeple, and on each side of the entrance is a room sufficient for the accommodation of candidates for baptism.

The Baptist Church in Hinesburgh, was constituted with eighteen members, in the year 1810, in an extreme part of the town. Among its first members, were those who were wishing to be the decided and active followers of Christ, and who daily brought forth the works of faith, the

labour of love, and the patience of hope. After about eight or nine years, a few individual members by making some extra pecuniary exertions, obtained a convenient place of worship in the village, or central part of the town, in which place, their meetings on the Sabbath were established. For all these exertions in maintaining publick worship there, they were richly rewarded with a precious revival of religion, in which the Church received an accession of strength. The Church have been distinguished for their harmony, and gradual increase in numbers and influence. In the autumn of 1825, they resolved to exert themselves to build a house for God. They commenced the work praying, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it." The Lord has answered their prayers, and since the commencement of the house, he has revived his work among them, and brought many of their children to be promising members of the Church, and to take an active part with them in the occupancy of the house now so happily completed and dedicated to God—To whom be all the glory.

CARD.

The subscriber very gratefully acknowledges the receipt of ten dollars from the ladies of Brewster and Orleans, (Mass.) to constitute him a member for life of the Baptist Primary Missionary Society of the county of Barnstable.

OTIS WING.

Newton, Nov. 16, 1827.

Subscriptions obtained by the Agent of the Newton Theological Institution for its general objects, viz.

Jona. F. Wilson, So. Ca.	-	2,00		
	<i>Harvard.</i>			<i>Sturbridge.</i>
Charles Chace,	-	1,	Rev. Zenas L. Leonard,	- - 10,00
Dea. Charles Chace,	-	1,	Edward Phillips,	- - 4,
A friend, by Rev. A. Samson,	1,		Moses Fiske,	- - 4,
			David Taylor,	- - 3,
<i>West-Boylston.</i> —Persis Hinds,	1,		Nathan Streeter,	- - 4,
			Daniel Mason,	- - 5,
	<i>Westboro'.</i>		Daniel Fiske, jr.	- - 4,
Elisha Morse,	-	1,	Philemon Shepard,	- - 4,
Joshua Mellen,	-	2,	Patience Shepard,	- - 1,
Abner Warren,	-	1,	Simeon Fiske,	- - 4,
Joshua N. Mellen,	-	1,	Jacob Shepard,	- - 50
George B. Brigham,	-	,50	Royal Smith,	- - ,75
Noyes Bryant,	-	,50	Gurdon R. Parkis,	- - ,50
Josiah Warren,	-	1,	Simeon M. Streeter,	- - 1,
Mrs. Grant,	-	1,	Asenah Howard,	- - ,50
A friend,	-	1,	Jona. Lyon,	- - 2,
Mrs. Gale,	-	,50		<i>West-Springfield.</i>
James Bowman,	-	1,	Rev. Thomas Rand,	- - 1,
			Dwight Ives,	- - 1,
<i>Sutton.</i> —Rev. Moses Harrington,	5,		At Rev. T. Barrett's Society, for ser-	
			vices on Sabbath,	- - 4,24

<i>Southbridge.</i>		Rev. John N. Brown,	5,00
Rev. Addison Parker,	3,00	James Crane,	5,
Dr. N. Jenks, jr.	2,	Besides the above, a Young Men's Education Society was formed, from which considerable aid may be expected.	
Corbin Lyon,	1,	Nath. R. Cobb, being the proceeds of 10 shares in the Federal-Street Meeting-house,	823,01
Holdridge Ammidown,	1,	Rebecca Eastabrook, Charlestown,	2,
Hiram Webster,	,50	Thomas Barstow, New-Bedford,	5,
Stephen Brackett,	,50	Dea. James Loring, Boston,	25,
James Jennison,	,50	Dea. Alden Wheeler, Littleton,	5,
Laban B. Brackett,	1,	<i>Subscriptions obtained under the patronage of the Connecticut Baptist Education Society.</i>	
<i>Cambridge.</i>		<i>Suffield.</i> —A friend,	1,00
Josiah Hovey,	50,00	<i>Hartford.</i>	
Rufus Fiske,	50,	Rev. Barnas Sears,	10,
Ephraim Chamberlain,	5,	Joseph B. Gilbert,	53,
Charles Everett,	50,	Joseph S. French,	5,
Ebenezer Hovey,	10,	James Bent,	5,
Ebenezer Hovey, Jr.	10,	P. Canfield,	3,
Edward Brown,	10,	Cash,	3,
John Edwards,	25,	John Braddock,	2,
Calvin Morse,	10,	Benj. Hastings,	2,
Roland Litchfield,	6,	Freeman Crocker,	1,
Eben. Fogg,	6,	Joseph Courtney,	1,
David Hart,	6,	Augustus Stoughton,	1,
Edward Brown, jr.	10,	<i>Bristol.</i> —George Mitchell, Esq.	15,
John Greenleaf,	5,	<i>Northford.</i>	
Rev. Bela Jacobs,	5,	Capt. Stephen Smith,	5,
John M'Duffer,	6,	Hannah Smith,	5,
Samuel S. Hovey,	6,	Betsey Smith,	5,
A. W. Bruce,	10,	<i>Middletown.</i>	
Daniel M'Intire,	5,	Joseph Coe,	50,
Nath. Pease,	5,	Collins & A. Roberts,	10,
Eben. Fogg, jr.	5,	Samuel Miller,	5,
Jona. W. Ford,	5,	Josiah Savage,	25,
Joseph Burridge,	20,	Elihu Stevens,	1,
Simon Blanchard,	5,	A friend, 25 cts. and a widow's mite,	,28
John A. Haskell,	5,	3 cts.	
Daniel Stone,	10,	A. A. Loomis, Esq.	1,
William Brown,	20,	Sarah Gilbert,	1,
Adam Lewis,	10,	Benj. Savage,	1,
John C. Reynolds,	5,	Mary Belden,	,25
Franklin Sawyer,	20,	<i>Manchester.</i> —Col. Irenas Brown,	2,
David Coolidge,	10,	<i>Mansfield.</i>	
Daniel T. Curtis,	10,	Samuel Barrows,	1,
Nathan Russell, jr.	10,	Mrs. Barrows,	,25
Nathaniel Stone,	10,	Dea. Wm. Bennett,	1,
Joshua Coolidge,	5,	Ralph Storrs,	1,
Joshua Coolidge, jr.	10,	Rev. Jonathan Goodwin,	1,
Josiah Coolidge,	20,	Mrs. Sarah Goodwin,	,50
John Coolidge,	10,	<i>Wallingford.</i> —Rev. Seth Ewer,	2,
Otis Danforth,	5,	MASSACHUSETTS.	
A friend by Rev. Mr. Jacobs,	20,	<i>Framingham.</i>	
J. Woodbury,	2,	Rev. Charles Train,	5,
Joshua Learned,	1,	Joseph Ballard,	5,
George Cook,	2,	Ephraim Parkhurst,	5,
M. K. White,	1,	Stephen Buttrick,	10,
Stephen Brown,	3,	Abner Haven,	1,
Charles Hastings,	5,	James Whittemore,	1,
Bela Greenwood,	2,	David Bigelow,	1,
Josiah Stone,	1,	William Clark,	,25
Levi Farwell,	500,	L. FARWELL, Treas.	
A. H. Pierce,	10,		
<i>Malden.</i>			
Dea. Samuel Wait,	5,00		
Isaac Stiles,	7,		
Charles Simons,	10,		
Timothy Bailey,	20,		
Edward Newhall, 2d,	2,		
John Hamden,	3,		
Eben. Hamden,	2,		

Account of Moneys received by the Treasurer of the Baptist General Tract Society, from Nov. 6, to Dec. 6, 1827.

From Wm. Roles, Wake Co. N. C. for Tracts, - - - - -	20,00
Charlotte Va. Depository, from Bethany Aux. Soc. per J. Mr. Anderson,	5,00
Massaponax Auxiliary Society, per J. M. Anderson, - - - - -	3,00
Lyles' do. per James Fife, - - - - -	6,50
New Briton, Pa. Aux. Soc. Wm. Watts, Agt. 1-2 to Gen. Soc. - - - - -	4,25
Washington City Dep. G. F. Adams, Agt. for Tracts sold, - - - - -	6,00
Utica, New York, Dep. C. Bennet, do. do. - - - - -	19,50
Norfolk, Va. Dep. J. Hendren, do. do. - - - - -	9,00
Portland, Me. Female Tract Society, a donation, - - - - -	8,33
— Aux. Soc. Liberty Co. Ga. J. Wilson, Agt. - - - - -	5,00
Holland Purchase Ass. N. Y. Aux. Soc. E. B. Smith, Agent, - - - - -	22,50
Perquimans Co. N. C. Aux. Soc. E. B. Skinner, - - - - -	20,00
Elder Jesse Mercer, Washington Co. Ga. - - - - -	10,00
Richmond, Va. Dep. James B. Taylor, Agt. from Richmond Aux. Soc. \$7 ; Miles Creek do. 4 ; Black Creek do. 5,75 ; Richmond Juvenile do. 2 ; for Tracts sold 3,25, - - - - -	22,00
Troy, N. Y. Dep. F. B. Stowits, Agt. for Tracts sold, - - - - -	13,00
Bethel Aux. Soc. Frederick Co. Va. W. F. Broadus, Agt. 1-2 to Gen. Soc.	25,00
Augusta, Ga. Aux. Soc. E. Mustin, Agt. 1-2. do. - - - - -	*60,00
Daniel Davis, Salisbury, Md. for Tracts, - - - - -	3,00
Hudson, N. Y. Aux. Soc. E. Loomis, Agt. 1-2 to G. S. - - - - -	5,00
Bethel Church, New York, do. P. Balen, do. do. - - - - -	11,00
Oliver St. do. do. C. L. Roberts, Treasurer, do. - - - - -	50,00
Charles G. Sommers, New York, life directorship, - - - - -	25,00
Joshua Gilbert, do. do. - - - - -	25,00
James Wilson, do. (in full of 25) - - - - -	15,00
Thomas Stokes, do. do. - - - - -	15,00
William Colgate, do. do. - - - - -	15,00
Theodore Clark, do. (in full of 20 and in part of 25) - - - - -	10,00
William Butler, do. (in part of 25) - - - - -	10,00
Johnson Chase, do. do. - - - - -	10,00
Zebedee Ring, do. donation. - - - - -	5,00
John Smith, do. do. - - - - -	5,00
Ebenezer Caldwell, do. do. - - - - -	3,00
Mrs. C. W. do. do. - - - - -	,50

SAMUEL HUGGENS, Treas. \$466 58

* Of this sum \$6,25 is a donation as follows: from Mrs. Mary Ann Turpin, 5,00, Mrs. Mary H. Cooke, 1,00, and Martha Hughes, 25 cents.

Account of Monies received by the Treasurer of the Salem Bible Translation and Foreign Mission Society, from Dec. 16, 1826, to Nov. 20, 1827, viz.

From Mary Millikin, for Burman Mission, - - - - -	1,00	Female Cent Soc. in Rowley, - - - - -	4,22
Mrs. D. by Dr. Bolles, - - - - -	1,00	Female Cent Soc. in Rowley, for 1826, - - - - -	5,20
A female friend, by Dr. Bolles, - - - - -	1,00	Dunstable Female Charitable Society, - - - - -	7,10
Salem Female Burman School Society, by Mrs. Harris, Treas. for female education, - - - - -	30,00	Concert of Prayer, at Methuen, - - - - -	4,50
Primary Society of 1st Baptist Church in Salem, by Joseph Thwing, - - - - -	60,00	Bap. Ch. and Soc. in Dunstable, N. H. - - - - -	3,00
Female Primary Society of second Baptist church in Salem, by Rev. Mr. Leonard, - - - - -	11,71	Baptist Church in Lowell, - - - - -	23,00
Female Primary Society of Salisbury and Amesbury, by Mrs. S. Howarth, - - - - -	19,00	Fem. For. Miss. Soc. in Lowell, - - - - -	14,00
Male Primary Soc. of Salisbury and Amesbury, by Joseph Flanders, Treas. - - - - -	12,75	Female Burman Miss. Soc. in Lowell, - - - - -	25,00
Salem Female Burman School Soc. by Mrs Ward, (for 1825) - - - - -	26,75	Messrs. J. and J. Wilson, Marblehead, - - - - -	10,00
Female Primary Soc. of 1st Baptist Church in Salem, by Miss Jaques, Treas. - - - - -	30,13	South Reading Male Primary Society, - - - - -	10,59
Male Primary Soc. of 2d Bap. Church in Salem, by Dea. Gwinn, - - - - -	27,25	Fem. Miss. and Ed. Soc. in South Reading, - - - - -	17,74
Primary Soc. of the Bap. Church and Society in New Rowley, by Rev. Mr. Drinkwater, - - - - -	9,30	Collection at South Reading, - - - - -	11,07
Donation from a friend, by Mr. Hardy, - - - - -	1,00	Concert of Prayer at South Reading, - - - - -	4,00
Fem. Pri. Soc. of 2d Bap. Church in Salem, by Rev. Mr. Leonard, - - - - -	3,00	Female friend for Bur. Miss. by Rev. Mr. Davis, - - - - -	,62
Baptist Benevolent Society in Newburyport, by Rev. Mr. Houghton, - - - - -	5,16	Male Primary Society of Amesbury and Salisbury by Rev. George Evans, - - - - -	14,00
Fem. Bap. Ben. Soc. Newburyport, by A. M. Emerson, 2,00		Female Primary Society of Amesbury and Salisbury, by Rev. Mr. Evans, - - - - -	23,00
		Collection at Amesbury and Salisbury, by Rev. Mr. Evans, - - - - -	7,89
		Male Primary Society in Methuen, by Rev. Mr. Kimball, - - - - -	14,50
		Female Primary Society in Methuen, by Rev. Mr. Kimball, - - - - -	9,23

Salem, Nov. 20, 1827.

DONATIONS FROM FEMALE SOCIETIES.

The following Letters from Female Societies, to the Treasurer of the Board of Missions, are grateful to us, and we with pleasure give them a place in our Magazine. They are only specimens of the pious effusions which he often has the pleasure of receiving.

Dear Sir, *Newark, Nov. 26, 1827.*

Above is a remittance of twenty-five dollars, for the use of the Burman Mission. The offering, though small, is devoted to that cause for which the Saviour bled and died, and by whose blessing alone, it can be instrumental in extending the savour of his name to the benighted corners of the earth. Respectfully yours,

SALLY VANDERPOOL,
Treas. of the Newark Female Bap. Mis. Soc. N. J.

Dedham, Nov. 27, 1827.

Sir, Please to accept thirteen dollars from the Female Baptist Missionary Society in Dedham, for the Indian Mission. May it assist in sending the glad tidings of salvation to the poor benighted heathen. And may the exertions of Christians never be paralyzed, until the whole earth shall be filled with the glory of God.

Yours, &c. BETSEY BAKER, *Sec'ry.*
Hon. H. Lincoln, *Treas.*

The Baptist Female Dorcas Society, of New Ipswich, N. H. to the Cor. Sec. of the Board of Managers of the Bap. Gen. Con.

Rev. Sir, *Oct. 23, 1827.*

We have collected a few articles of clothing for the use of Domestic Missions, viz.

2 Comforters, 2,00 each,	-	4,00
3 pair sheets, 1,80 per pair	-	5,40
3 do. pillow cases, .40 per pair,		1,20
3 shirts, 4 shillings per shirt,		2,00
12 pair stockings, 2 shillings per pair,		4,00
2 waistcoats, 1 shirt for a child, and pocket handkerchief,	-	1,00

\$17,60

It is our desire to have these articles sent to that Station which most needs them; and as we are unacquainted with the particular state of the different Stations, it was resolved, that the disposal of them should be committed to the Board.*

Done by order and in behalf of the Society.
ELIZA SKINNER, *Sec'ry.*

* We are satisfied that the course pursued by this Society of Ladies, will be duly appreciated by the Board. It is their anxious wish to make the best provision for each Station which their means will allow; but provided no discretion is left to them by the donors, there may be an excess for one Mission and little for another. They must be the best judges of the wants of the stations, from the correspondence they maintain with them.

Ed.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from Nov. 26, to Dec. 22, 1827.

By cash being the annual subscription of the children of Sabbath School, No. 13, city of New York, for the support of their Indian girl by the name of Deborah Cauldwell, from Mrs. J. C. Roberts, Sec. per Mr. Kendall, - - - - 11,89

From Sally Vanderpool, Treasurer of the Newark Female Bap. Miss. Soc. N. J. for Burman Mission, - - - - - 25,00

From the Female Bap. Miss. Soc. in Dedham, by Mrs. Betsey Baker, Sec. for the Indian Mission, 13,00

From H. B. Rounds, Esq. Treas. of the Utica Foreign Mission Society, by Mr. E. Lincoln, 25,00

From Mrs. Lois Clouston, Treas. of the Charles-street Female Bap. Miss. Soc. Boston, 65,00

From the Wendell Association, for the Burman Mission, by Rev. Mr. Goddard, - - 25,00

From Dea. Isaac Chapin of Heath, Mass. 1,00

Mr. Benjamin Maxwell, jr. - - - 1,00

Mr. Sullivan Taft, - - - - 1,00

----- 3,00

Miss Lydia White of Denmark, N. Y. per Mr. Sullivan Taft, for Burman Mission, - 19,00

John Lovering, Esq. Treas. of the Exeter Pri. Soc. for Foreign Missions, per Mr. E. Lincoln, 30,55

From Benjamin Veazy, Treas. of the Brentwood Society, per Mr. E. Lincoln, - - - 5,65

From Levi Pierre, Esq. Treas. of the Baptist Society, for Foreign and Domestic Missions, for County of Plymouth, to be appropriated as follows, viz.

For translations,	- - -	45,00
For Foreign Missions,	- - -	100,00
For Indian stations in United States,*		100,00
African Mission,†	- - -	55,00

----- 300,00

* "If wanted more than Foreign; if not, take off 50 dolls. and add to the Foreign."

† "If thought best, or any other wanting it most."

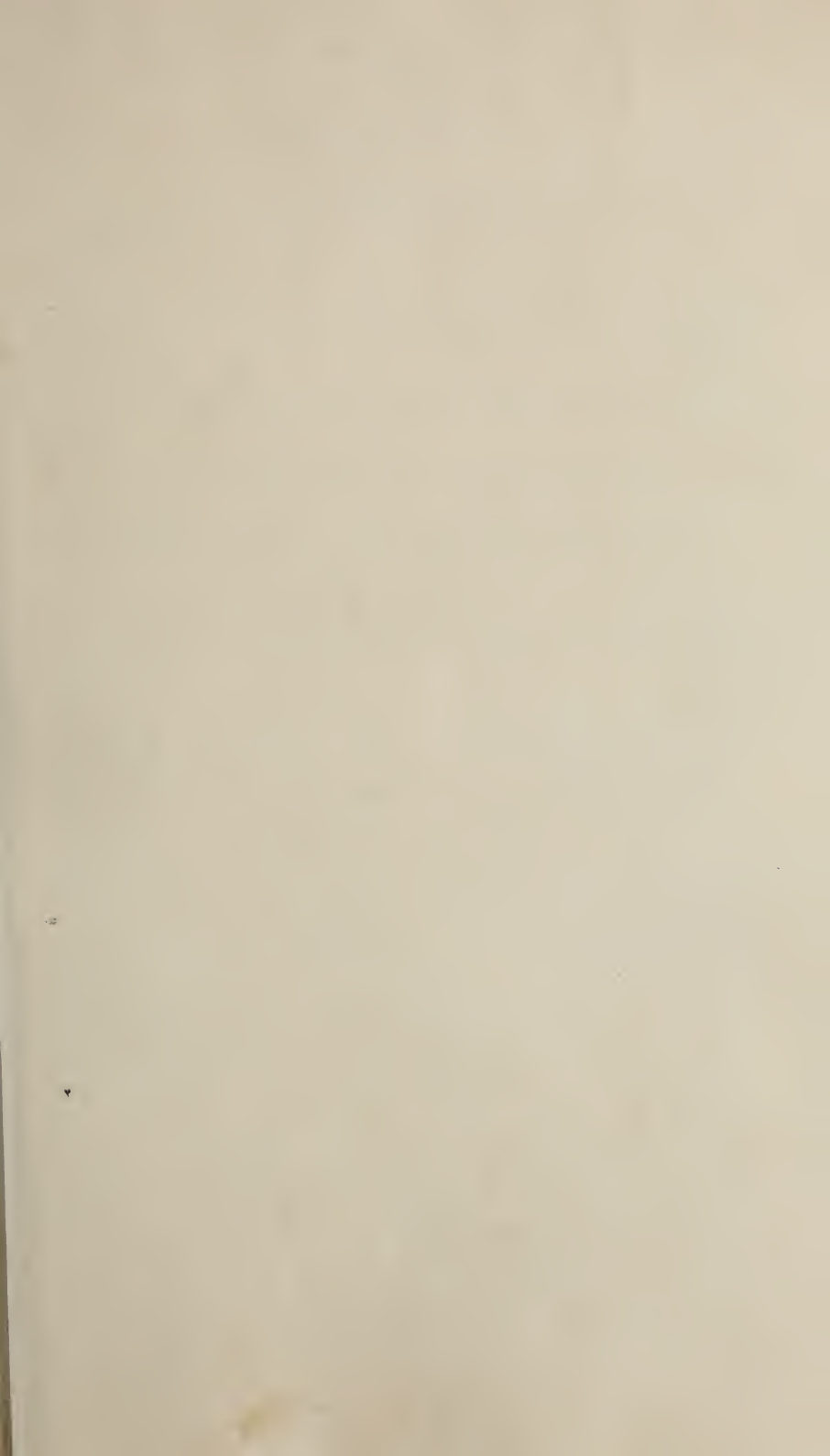
By cash from the Fredericksburg Female Foreign Missionary Society, per Mr. N. R. Cobb, 2,50

From the Missionary Society connected with the Leyden Association by Dea. David Furrington, per Mr. H. Thompson, - - - 25,00

From J. Moriarty, Esq. Treas. of the Salem Bible Translation and Foreign Mission Society, 400,00

H. LINCOLN, Treas.

The Treasurer takes occasion from the above expression of confidence in the Board of Managers respectfully to suggest to the numerous and liberal patrons of Foreign Missions, whether it would not be judicious for them generally to intrust the appropriation of their donations to the discretion of the Board. The Board, it is presumed, are always qualified to judge what Stations most need assistance, and will, if permitted, govern themselves accordingly.



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